

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !"—Goethe.

"WHATEVER DOTTH MAKE MANIFEST IS LIGHT."—Paul.

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CONTENTS.

Notes by the Way	541	Immortality Here	547
Physical Manifestations	542	M. Camille Flammarion	550
Analysis of Sleep.—By 'Questor		Clairvoyance—Nuts to Crack	550
Vitæ'	543	A Declaration of Principles	550
A Mortal's Visit to Other Planets	545	As Spirits See Us	550
A Rational Purgatory	546	Poetry: Life in Death	551
Truth About Mental Science.—By		Mediumship	551
Mr. W. J. Colville	547	Society Work	552

NOTES BY THE WAY.

Of the making of 'Faith Healing' and 'Christian Science' books there seems no end. Alice Feilding, in a lively book, ('Faith Healing and Christian Science.' London: Duckworth and Co.) gives a particularly readable account of 'the healing of the body by mental agency' in all ages. The fact is not disputed. It is the cause that is in dispute. Naturally enough, the healer's power has been attributed to God, to supernatural beings working through the healer, or to some special miraculous power possessed by him. Miss Feilding seems inclined to trace the whole thing to the healing power of the mind; but she would do well to be a trifle less positive, and to be economical in the use of such words as 'quack' and 'charlatan.' A somewhat long account of the latest form of healing, known as 'Christian Science,' ends with the following contemptuous dismissal; 'This creed, invented, demonstrated, expounded and diffused by American ladies, is surely the natural outcome, in emotional natures and untrained minds, of a smattering of spiritualism, mesmerism, mental therapeutics, mysticism, and metaphysics, coupled with a lofty disdain for the most elementary scientific knowledge.'

In the end, Miss Feilding lays considerable stress on the 'subliminal self,' of which a good account is given in the chapter on 'Mental Therapeutics.' It seems to be admitted now on all hands that this under-self,—call it what we will,—has a great deal to do with physical conditions. It is something gained to know this; and it becomes us to welcome every attempt to reach the master of the house—the spirit-self.

Two books, on the same subject, by Mr. Henry Wood are new editions of 'Ideal suggestion through Mental Photography,' and 'The political economy of Natural Law' (Boston: Lee and Shepard). The first of these strongly bears out Miss Feilding's contention, that self-hypnotism or 'auto-suggestion' will account for the 'supernatural' cures that have so long puzzled the world. The other, a Political economical work, takes us into an entirely different region, dealing as it does with such subjects as 'Supply and Demand,' 'Combinations of Capital,' 'Employers and Profit-sharing,' 'Governmental Arbitration,' 'Socialism as a political system,' 'Wealth and its unequal distribution,' 'Money and coinage,' 'The abuses of Corporate management,' 'Natural Law and Idealism,' on all of which topics Mr. Wood is at least interesting and readable. But we go farther, feeling as we do that his central thought is radically sound. That central thought may be gathered from the following sentences at the close; 'The supreme and ideal political economy can only be formulated from the standpoint of racial unity.

Any study of combinations, competitions and co-operation, cannot be exhaustive on the basis of a fragmentary society with divided interests.' 'Man is One. . . Any philosophy of humanity is incomplete which does not regard it as an Organism.' 'Any suffering or rejoicing cannot be localised, for its vibrations thrill to the utmost limits.'

This is pure Spiritualism, which, we have always held, has close relations with all social and economic interests and problems.

It is curious how extremes meet! The old 'orthodox' notion was that the soul was given by God—that in some way God put it into the human body. Then here comes the re-incarnationist with his survival of the doctrine of the transmigration of the soul, the radical notion of which again is that the soul or spirit is something introduced into the body from without.

Evolution is fatal, utterly fatal, to both notions. The whole of the human selfhood has been developed by slow stages, both body and soul. All the human faculties, physical and psychical, are the results of modifications through environment. By slowest conceivable stages, the bodily functions were developed, and, again by slowest conceivable stages, were the mental, ethical and spiritual faculties evolved. All forms of life and all their modes of manifestations have arrived through experience leading to the survival of the fittest. There have been no conjuring tricks in the past, and there are none now. The human body is the result of countless myriads of impressions and sensations, and the human soul is the result of countless myriads of discernments and discriminations, from the lower planes to the higher. But the process has been an earthly process; there has been no breach of continuity; and the human race to-day is simply the record and treasure-store of all its past. If Science is teaching us anything, it is supremely teaching us this.

The new minister of Plymouth Church is carrying on and out the inspiring teachings, first of Ward Beecher and then of Lyman Abbott. Those who can read a little between the lines will see how far a man has gone and how high a man has climbed who could speak like this:—

Religion then is love, and the more a man loves the more religious he is. Love brings out the Christ of a man's nature. Jesus lived nearly two thousand years ago, but Christ lives for ever. Do not confound the immaculate conception and the incarnation. Jesus never once taught the first; he dwelt constantly upon the second. The incarnation is God in humanity. The new birth is the rising into a consciousness of love as God, and God as love. No man passes up into the higher life except as he is conceived by the Holy Ghost. If we would know God, we must know man at his best; if we would love God, we must learn to love one another.

That is well worth pondering as we near the first Sunday in Advent.

We must never be weary in the effort to widen the thoughts of men and women as to Religion and Christianity. It is part of our work. How else shall the Religion of the spirit be either understood or helped? Religion is that which explains a man to himself and then

reconciles him to God : and Christianity is that which relates to Christlikeness :—all else is confusion—or dust. We hold with Ruskin in this :—

There is something wrong with our ideas of Christianity when we fail to recognise the Christlikeness of human conduct in men with whom we do not agree theologically. A preacher ventured the other day to speak of the conduct of the New York firemen who saved so many lives at the Windsor Hotel fire as being Christlike, and he was reminded that possibly the men were not converted. They might, indeed, have been Jews or Infidels, he was told. And has it come to this, that before you can judge such conduct, you must first put the performer of it through the catechism ? These men saved lives by risking their own. They faced horrible death to rescue women from a similar death, and yet we must not call them Christians until we have discovered where they go to church, or whether or not they have been baptised !

Professor Mantegazza gives us, in 'The Humanitarian,' some curious statistics concerning crime, combating the view that women are men's equals in crime. Some of the figures are a little startling :—

Whatever efforts may have been made by certain modern sociologists to try and prove that women are men's equals in the field of criminality, and that in regard to certain crimes they go beyond men, they have not been able to smother the higher and eloquent voice of statistics.

Here they are :

Man bears false witness 100 times to a woman's 17.

Man for forgery and counterfeit coining was convicted 100 times to a woman's 11.

In France, in 1880, women delinquents were 14 to 100 men.

In Italy, in the same year, they were only 9 per cent.

In Algeria we have 96 male delinquents and only 4 women.

In England and Wales, between 1834 to 1842, there were 24 women to 100 men, all for the more serious offences.

In 1871, Dr. Nicholson found in the prisons in England 8,218 men and 1,217 women.

In Bavaria, from 62 to 66 in a population consisting solely of peasants, the women who were condemned were in proportion 29 to 100 men.

In Prussia, criminal women figured 30—8 per cent.

In the prisons of Turin, from 71 to 84, the women in respect to men are represented a figure of 13—67 per cent.

Taking the whole of Europe, women are five times less guilty than men. We could pile up statistics upon statistics, but they would all prove the same thing, that women commit fewer offences than men.

We are not at all jealous, nor do we wish to minimise her virtues, but we scarcely think these figures convey the inward truth concerning the woman's moral status, even if they are correct. Man is the militant member of the firm, and faces the temptations, the perils and the risks ten times to woman's once ; and certainly he is not shielded as woman is by social customs.

We are improving, but are still far from the goal. All we have to do is to be simple, honest and bold, in practising what we profess. We say that death does not end all, that this life is but one stage of many, and all progressive, that life beyond is the fruition and culmination of life here, and that God is Love. Well then, let us act as though we believed it, and have done with pagan 'mourning.' That great seer and poet, Tennyson, spoke out as strongly as any man could on the subject. He said :—

I hate the black negation of the bier,
And wish the dead, as happier than ourselves
And higher, having climb'd one step beyond
Our village miseries, might be borne in white
To burial or to burning, hymn'd from hence
With songs in praise of death, and crown'd with flowers !

'THE PERFECT WHOLE.'—The popular work by Horatio W. Dresser, dealing with the 'conduct and meaning of life,' entitled 'The Perfect Whole,' has just been re-issued in a cheaper edition by Messrs. Gay and Bird, of 22, Bedford-street, Strand, as one of their 'World Beautiful' Library, price 3s. 6d. This suggestive and stimulating book had a large sale when first published, and the present English edition will doubtless be warmly welcomed by students of Mental Science. It can be procured from this office, post free, for 3s. 6d.

PHYSICAL MANIFESTATIONS.

The entirely reasonable and wholly sufficient 'rejoinder' of Mr. Thurstan should, for the moment, at least, put an end to such very foolish and inadequate objections to physical phenomena as fall from time to time from the lips of Mr. Herbert Burrows. But should this, unhappily, not be the result, will Mr. Burrows himself contribute to it by pointing out to Spiritualists the better way ? Will he be so kind as to tell us how to *convince* the materialist of a force acting outside of, and independent of, what we term matter ? If there be any better way of doing this than by the use of small toys, the movements of which may be *heard* as well as *seen*, we shall, I feel certain, be very glad to adopt his suggestions, and free ourselves from the annoyance of being perpetually scorned for employing such articles as horns and tambourines. Mr. Burrows is well aware that a materialist disavows all belief in the spiritual nature of man—that he anticipates annihilation at death. Does Mr. Burrows think it can serve any useful purpose to preach the doctrine of 'Karma' or the duty of cultivating the higher spiritual faculties, to such a man ? Mr. Burrows *knows* this would be futile ; he *knows* also that such a man can *only* be reached through his physical senses ; so, I also ask, why this objection to our convincing him, of at least an unknown force, in the only way it can be proved to him ? It is no detraction either, to argue that a ringing bell does not prove immortality. Who said it did ? It is, however, a step in the right direction—a case of 'first aid.' Moreover, it is the fault of the materialist, not of the Spiritualist, that gross methods, if they be gross, have to be resorted to. The operating spirits in this sphere of work are usually adapted to the office. We do not sit at their feet to learn wisdom, but are very grateful for their co-operation in our crusade against the materialistic conceptions of the age. Finally, I think we may heartily congratulate ourselves that Mr. Burrows could find no worthier ground of complaint. The complaint is chiefly to be deplored as widening the gulf which so many of us would like to see bridged over or entirely filled up. Undeserved censure is not acceptable to any community.

BIDSTON.

I was glad to notice Mr. Thurstan's stand for physical phenomena as against the hue and cry of the theorists, theosophical and otherwise. With your kind permission, however, I should like to endeavour to clear the air a bit on this question of phenomena. First of all let us not forget that it is to the much despised and so-called degrading physical mediumship that the whole occult movement of to-day owes its impetus and power in the Western world.

It has always appeared to me an unworthy action on the part of our highly advanced friends, after having climbed the heights of their spiritual philosophy on the ladder of physical and other forms of mediumship, to turn round and kick that ladder and issue terrifying warnings to all and sundry to have nothing to do with these phenomena. They are never tired of throwing dust into the eyes of the public and confusing the issues in a most regrettable manner. No one that I have heard of pretends to regard the séance room as a substitute for high thought and spiritual enlightenment. Our spiritual nature, in the sense of our divine and higher selfhood, has nothing whatever to do with physical or other phenomena of mediumship, except so far as these phenomena tend to prove the continuance of consciousness and identity after the dissolution of the body. This, indeed, is a great gain, as it gives us the scientific assurance of the fact that we do actually possess a spiritual or a higher nature in no way impaired by the death of the body. But, of course, we are all aware that the cultivation and development of the higher nature has no relation whatever to experimentation in the séance room, any more than it has to the experimentation of the electrician, say, with the X rays. All the confusion of thought, so rampant in all our literature of recent years, on this subject of physical phenomena, arises out of the fact that the term 'Spiritualism' is used in two totally distinct senses, namely, in the sense of a religion and in the sense of a science. As a religion Spiritualism means the culture of our

spiritual or divine nature in the light of a body of philosophical and spiritual thought, largely the product of psychical and experimental investigations during the last fifty years, and partly also the product of the revival of Eastern ideas.

But Spiritualism is also an experimental science and as such has nothing to do with the higher life of the soul and the divine, more than astronomy, chemistry, or biology can be said to have.

Spiritualism as a science is purely a matter of observation and experiment in the séance room : and the furniture, the toys, and the musical boxes, or what not, are part of the apparatus used for the purpose of investigation. To talk about these things taking the place of spiritual philosophy, the culture of the higher life, &c., and to decry them for that reason, is beside the question. It would be quite as reasonable to tell Sir William Crookes that his use of test tubes and other chemical apparatus, was necessarily destructive of his higher and spiritual nature. Of course Sir William Crookes might be guilty of allowing chemical experiments so to absorb his attention as to neglect all moral and spiritual culture, and that would be his fault and error, but there is nothing in a chemical laboratory and its furniture subversive of the higher life. A person may be a great chemist and possess the highest spiritual nature. In the same way Mr. Thurstan or any other Spiritualist may eagerly pursue his scientific experiments in the séance room, and may or may not possess a high spiritual life, and his experiments, as they tend to reveal the boundary secrets of Nature between the physical and higher planes, as far as they go, ought to enlarge instead of lessening his diviner aspirations. Then, as to the talk about the degrading influence of the séance room, about the puerile nature of the messages given, and the contemptible nature of the apparatus used - the table, the musical box, &c. I should like to remind our highly spiritual and philosophical friends that there is nothing 'common or unclean' in Nature unless we make it so by the quality of our thought and action.

The oscillation of a table, or the thumping of a guitar, is no more ignoble as a means of communication than the ticking of a telegraph instrument. So long as communications actually come through these or other means, what does it matter what the instrument is ? The question is, Do we get communications and manifestations of phenomena through these means from a plane of being other than the physical ? If so, the much despised table, or any other piece of furniture, or instrument, is invested at once with scientific significance.

Here are realms and laws of Nature hitherto not recognised by science. What do these phenomena mean ? Instead of experimenting further, instead of following the clue thus given by table turning, &c., our self-satisfied theosophical and other friends spin out beautiful theories from their inner consciousness, or Mahatmas, and then cry out : 'Stop your investigation, we have explained all ; if you continue to investigate you degrade your spiritual and divine nature and run into awful danger.' What is this but the language of the man, from time immemorial, who would stop the car of progress in order to replace research with his own pet theories ?

Oh, but they say 'We have had enough phenomena, let us now construct our theories and philosophies.' On the contrary, it seems to me that we are only on the shore of a vast ocean unexplored, or, if you like, on the coast of a vast continent, so vast, it seems to me, that all our boasted scientific knowledge is but insignificant in comparison with what is possible and attainable through the tiny clue given by the much despised table in the séance room. Instead of deterring us, our duty is, not to alter facts to please our critics, but to discover them. What though we get the same thing over and over again with no apparent progress ? What scientist worthy of his salt would allow that to deter him ? Enough has already been discovered to show that the field before us is vast indeed, and that as yet we know practically nothing about this unexplored country of the after-life, its people, its institutions and its laws, and extremely little of the means of communicating with it ; we only know that it exists.

(G. J. COLE.

EXPERIMENTAL ANALYSIS OF SLEEP.*

BY 'QUESTOR VITÆ'

(Continued from page 538.)

PART II.

The study of sleep states, both natural and artificially induced, constitutes one of the most important considerations in psychism or experimental psychology.

The experimental research quoted in the first part of this article, shows that, while man's active consciousness undergoes a temporary disconnection from his physical sense apparatus every night, or rather from the volitional direction of the mechanism of external relations, he yet continues to live and to experience. But such experience occurs in a different consciousness from that known in his awakened life, and the memory of such experience does not emerge into the consciousness of the awakened life. Consequently we have to acknowledge that our consciousness is dual : that we have one consciousness constituting the basis of our active, awakened life and comprising its memories, and another consciousness in which the experiences belonging to sleep and other states of passivity occur.

The introspective examination of our awakened consciousness and its processes can teach us nothing with regard to this other, second consciousness, because the latter is discreted from the former. It is to experimental research that we must turn for knowledge with regard to this till now unknown portion of ourselves.

The experimental data given in the first part of this article are valuable in this respect because they show that the consciousness in which the experiences of our natural sleep occur is the same as that functioning during artificially induced sleep, mediumistic sleep, morbid, pathological, hysterical, and cataleptic sleeps. Further, that it is the same consciousness that is reached in Braidic hypnotism and in active mental concentration by Mental Scientists and occultists, by Yogists, fakirs, and the mystics of the Church ; while, again, it is the same consciousness that emerges during mesmerically induced exteriorisation of the double, and accompanies the similar exteriorisation that occurs in some pathological states and during deep natural sleep.

These data show that natural sleep is accompanied by stages of superficial and of deep sleep, similar to those which occur in artificially induced, experimental sleep ; and that similar phenomena accompany both, in similar order of sequence.

As soon as the identity of the consciousness underlying these various states is recognised, then experimental research brings a flood of light to bear upon it. We find that consciousness to be passive, involuntary. While it comprises memory and imagination, yet the ideas and accompanying images that emerge into representation from impressions registered by the active consciousness, "possess" the attention, instead of being selected, directed, controlled or inhibited by will. They possess the attention instead of being possessed by it. While the memories of experiences acquired by the passive consciousness do not emerge into the active consciousness, yet the experiences of the active consciousness are comprised in the memory of the passive consciousness. And this rule applies whether the passive consciousness functions in natural sleep, in artificially-induced sleep, in mediumistic sleep, in morbid, hysterical, or cataleptic sleeps, or in the emerging of secondary personalities, artificially or pathologically induced. The passive consciousness is discreted from the reach of the active consciousness, yet the content of the latter is at the disposal of the former. The active consciousness requires rest, and suspends its functioning when the passive consciousness emerges. But the passive consciousness functions permanently ; not only during sleep, but during active, awakened life, when it assumes a subordinate, submerged function. The active consciousness is expansive and takes the outer world into relation. The passive consciousness is not only associated with the internal functioning of the

* - Les Rêves et le Moyen de les Diriger.' Amyot, 8, Rue de la Paix, Paris.

organism, but may also establish relations of an intra-normal mode (psychic, astral).

Liébeault has shown that the passive consciousness emerges in a variety of states, comprising partial or local functioning. All the varied phenomena presented in hypnotism, mesmerism, mediumship, occultism, hysteria, catalepsy, meditation, concentration, exteriorisation, pertain apparently to the passive consciousness.

But these considerations have a further important bearing. A correspondent recently pointed out in the 'Spectator' that sleep is analogous to death, and may be said to be a temporary, transient, partial death. Deep comatose sleep resembles death and has in some cases been mistaken for it. Some people who have lain in a death-like lethargy or trance (sleep) for several days, have subsequently claimed to have lived an independent life during that period, in their 'doubles.' They claim to have travelled about, to have seen their apparently lifeless body and their mourning relatives and friends. The immediate after-death state would consequently appear to be associated with the functioning of the passive consciousness or to be a sleep state. It probably stands in a similar relation to our period of active life on this earth, as our nightly sleep and accompanying rest does to our daily, active, awakened life.

Experimental research into the functioning of the passive consciousness may consequently not only present us with knowledge with regard to the psychical faculties of man, but also with regard to the inner world, the 'beyond,' the hereafter, into which man enters temporarily in psychic exteriorisation, and permanently when severed from his physical sense-apparatus.

This functioning is illustrated in our nightly sleep, in dreams; in the automatic representations of involuntary auto-suggestion; in the emerging of the fixed-ideas of hysterical subjects; in the disordered presentations entailed in psychical derangements or mania, in all of which the subjective images presented are clear and distinct, carrying the appearance of actuality to the percipient (as clear and distinct as the visualisation of ideas suggested by an operator to a subject). Yet that state of passivity cannot be permanent, as is shown by the psychological process or law of alternating activity in the functioning of the active and passive consciousnesses. Sleep is accompanied by recuperation and reconstitution, and is followed by awakening. The after-death state of passivity must be followed by a re-awakening into conscious activity. But as the sleeping soul is then severed permanently from its disintegrated body and sense-apparatus, it can then no longer be in relation with the physical plane. Temporary exteriorisation shows us that the double, or soul, carries the power of perception apart from the sense-apparatus. The same law probably holds also after permanent exteriorisation from the body. The psychological law of alternation in the functioning of the active and passive consciousnesses, presents us with inferential evidence that the after-death sleep must be accompanied by a process of reconstitution or regeneration, followed by re-awakening into (a higher mode of) activity.

But we find that the processional alternation in the functioning of the active and passive consciousnesses may be brought under volitional control, in some cases. The passive consciousness may be reached in mental concentration on a subjective image, as practised by Mental Scientists, occultists, Yogists, fakirs and mystics. The author of the book here noticed demonstrates the possibility of effecting the same relation through the door of sleep; of carrying the active, volitional mind into connection with the passive, involuntary mind, thereby effecting volitional direction of sleep experiences. The experiences of the passive consciousness, when 'connected up' in this manner, are then comprised in the memory of the active consciousness; as those of the active consciousness are now comprised in the memory of the passive consciousness.

It is apparent, consequently, that while the Universal endows us with a dual-mind, comprising active and passive modes, relating us respectively to the outer and inner or objective and subjective worlds, yet it is ordained that the inner, passive mind comprises the experiences of the outer, active mind, while the converse relation has to be evolved.

When the active consciousness evolves the faculty of relating the passive consciousness, this position is altered, and the experiences of the passive consciousness may be directed by the active consciousness. The faculties of selection and of inhibition (control) come into action, and the experiences so acquired are remembered by the active consciousness. The two co-operate consentingly in complementary unison, instead of functioning in discrepant alternation.

This difference in process and result has a profound bearing on the after-death sleep; on our existence in the inner world into which man enters by the fact of being permanently severed from his physical sense mechanism, and to which world he is related by his inner, passive consciousness, as is demonstrated by experiences of temporary psychic exteriorisation or of internal concentration. Our nightly sleep and various states of trance, during which the passive consciousness functions, show that the after-death sleep must to the majority (in whom the active and passive consciousnesses function in discrepant alternation) be an involuntary state, in which the representations of memory and imagination cannot be directed or inhibited by the active consciousness, but emerge automatically into the focus of attention, absorbing and possessing it. The subjective images presented must be concise, distinct, and appear as actualities to the percipients.

This analysis shows the conception of purgatory to have a basis in our mental constitution. It shows that that state cannot be one of arbitrary, retributive punishment, but is due to the functioning of psychological law. Human experience shows that the kingdom of Pluto, Amenti, Hades, Kama-Loa, must to most of us be a passive state of somnambulant representations, based upon our past lives. And this has been confirmed recently by the mediumistic researches of Mr. H. Forbes Kiddle, Mr. Thomas Attwood, Judge Dailey, and Miss Susan Clarke.

(To be continued.)

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday, December 1st, when

'TIEN,'

speaking through Mr. J. J. Morse, will answer questions from the audience. Friends wishing for 'Tien's' help towards the solution of problems which may have occurred to them will do well to come prepared with their questions already written—bearing in mind that the questions should not be of a purely personal character, of no interest except to the inquirer, but should have some bearing on the facts and philosophy of Spiritualism.

In accordance with Rule XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1900.

MR. BURROWS' LECTURE.—We have received more criticisms upon Mr. Burrows' lecture than we can find room for. To such, however, as have appeared, Mr. Burrows has sent us a lengthy reply, which we are obliged to hold over till next week.

A WRITER in the 'Church Gazette' for November 11th, who contributes to a discussion upon the question, 'Is Immortality Conditional?' recognises in a fair and impartial spirit the force and value of the testimony of those who have investigated psychical phenomena. He says: 'Since the body of persons known as Spiritualists is now very large and quite unanimous, it is certainly unscientific to rule their evidence out of court. But these men and women, or, at least, all of them whom I have ever met with, unite in assuring me that the future life of every human being is a reality which can be tested by actual communication, and that not by a select few, but by everyone who is willing to take a little trouble. Though not personally one of the initiated, I yet fail to see how it is possible to set aside evidence so complete and emphatic as these persons offer on the subject. All they say, however, points to an immortality which is unconditional, but remedial.'

A MORTAL'S VISITS TO OTHER PLANETS.

SOME SPECULATIONS ON THE POSSIBILITY.

Many have been interested in the writings of Flammarion, and in the disappointment he has experienced regarding the value of certain communications that were presented to him about some of the planets. Galileo seems to have been personated by spirits who have come to him and to Allan Kardec. 'M. T.' in a late issue of 'LIGHT' quotes these words from 'La Genèse,' a work by the latter author:—

'The messages were but the reflection of what was known to the members of the circle, at that time, with relation to the planets and the starry universe.'

Your correspondent reminds your readers that, to Victorien Sardou, Jupiter was depicted as a hell, while the communicators of Flammarion said it was a paradise with eternal spring, and that Kardec says that astronomers now believe it to be uninhabitable.

'M. T.' presents the thought that the material universe cannot be directly cognised by a discarnate spirit, and that we should not expect such a one to give such correct information on such a point as the number of moons round Jupiter, as an astronomer still on the mortal plane. This suggestion has great value, though the supposition that every finite soul has some sort of a body, more or less material, makes it likely that he can sense his own grade of material expression in every planetary object. Hampered as we are at present by the grossest material form that can enfold a soul in the spirit world of the earth, we may not be able, inexperienced as we are, to lay out the boundaries between the successive sensoria of a progressing spirit.

This pregnant suggestion by 'M. T.' leads us to pen a few thoughts regarding the likelihood of a mortal's making a visit to some other planet.

Some claim that they have been to Mars, some to Jupiter, and some describe their excursions to planets revolving about some fixed star. In some cases, it is the medium's 'control' who makes such a claim. An American medium says that she is a Martian, and that she is now sent to our planet by exalted spirits in Mars, in order to instruct the children of earth.

Those mediums are not necessarily intentional deceivers. Honest themselves, they may have been deceived by ignorant or lying personating spirits. To show that their claim is contradictory to natural law is the purpose of the present writer.

While the spirit world of our planet is inconceivably large, and melts by imperceptible gradations of increasing ethereality into the fine ether that occupies the space between the spirit worlds of the different planets, it is yet material, has its own volume, and accompanies its nucleus—the planet itself—in its journey round the sun. Its particles are definitely related to the planet, whether we consider them held to it by gravitation, or driven to it by the vertical force.

The Infinite Soul has the infinite universe by inherent right, from the very nature of things. This is not a 'contention' and needs no explanation. A finite soul, on the contrary, has not the infinite universe in actuality, however it may be in the course of eternal progression. Infinite Soul can go everywhere, or, speaking more accurately, is everywhere. An old philosopher said: 'God is a being whose centre is everywhere, and whose circumference is nowhere.' A finite being, on the contrary, cannot be everywhere, and can go only where he has become fitted to go.

A finite soul puts on form on the mortal plane of earth. To the comprehension of spirits on this plane, he has a fleshly form through which he communicates with them. He also has an inner, a less material form, which links him with his next stage of advancement. If he be spiritually developed, he can communicate through this finer form with other spirits on the mortal plane who are similarly developed, and he can also commune with discarnate souls. That they can communicate with him at all proves his present possession of a spiritual body. He can also go in this finer form a little way, a very little way, into what we call the spirit realm. He cannot stay there long, for, if he do, the cord parts, and his spiritual form cannot again unite with the fleshly one. In that case, blinded mortals might say of him that he was dead. Some-

times he thinks he has been a very long distance in spiritual realms, has traversed many higher states, has been where Jesus or Buddha dwells, or even fancies that he has been through all the tiers of his own spirit world, and has visited the mortal plane of some other planet. In cases like these, some powerful spirit has psychologised him into thinking that he has made these excursions. He could not have really made them, in view of the following considerations.

To accomplish a visit *in propria persona* to another planet he would, on passing through the nearly countless grades of the spirit world of his mother planet, be obliged to experience what we call death by dropping the grosser part of the ethereal form appropriate to each of these many grades of spirit existence, until, almost wholly denuded of form, he finds himself fitted to pass through the fine ether that occupies the vast spaces between the spirit worlds of the different planets. He is now supposed to have gone through what it will probably take us individual spirits millions of years to accomplish in our development.

But this is not all. If it be Jupiter that he is going to visit, of course it would not take long for his extremely etherealised form to pass through the perhaps 450,000,000 miles between the two sister spirit worlds. But, arrived at the extreme confines of the spirit world of Jupiter, our earth mortal's task is but half done. He must now reverse what he did in passing through his own spirit world. He must, in going through the successive grades, take on more and more materiality, until with fully materialised fleshly form he be in the condition to actually sense the physical appearance of the Jovian inhabitants, and their mode of life on the planet itself. When this is done, he has to go through the whole process again, in inverse order, before he can again enter his mortal form on his own planet.

What has been described accords with the constitution and course of nature itself, for we believe that the spirit world is neither supernatural nor miraculous. So on these natural truths and conditions we are forced to discredit the statement that a mortal man or woman has been on a visit to Jupiter or Mars.

Some will object to the above by saying that thought is so powerful that when we think of a place we have actually been there. It is a fact that some of us do go in spirit to different places on the planet itself, notably when a person dies far from those dear to him. And a less number can go to the nearer portions of the spirit realm that are not too ethereal for his present spiritual body. But to think of a place does not carry us there.

There are in the mind, stored by the power of memory millions of concepts. They may be concepts of what we have experienced, what we have heard or read of, or what we have imagined. When we think of a place—it may be San Francisco, Rome, or the Milky Way—we recall the concepts of these places which lie stored in the mind. But we do not go to them by so doing.

In our view, it will take a finite soul many ages to exhaust the possibilities of existence in the spirit world of his own planet. And, just as life on the mortal plane is exceedingly interesting if we improve our opportunities and live aright, so will it be with us in the next stage and in those that follow. We shall always have enough to interest us; and as eternity turns over the leaves of her wonderful book, giving us

'Better yet, and better thence again,
In infinite progression,'

we shall evermore 'with rising powers new wonders sing.'

ABBY A. JUDSON.

Arlington, New Jersey, U.S.A.

'LIGHT.'

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EDITOR E. DAWSON ROGERS.

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A RATIONAL PURGATORY.

To millions of Protestants, the word 'Purgatory' is a 'word of fear' or of irritation, as indicating 'a Popish superstition'—an invention of 'the man of sin.' But the idea is much older than the Romish Church. Zoroaster appears to have been acquainted with it, or some of his followers developed it. To this day the Parsees keep a yearly solemnity, known as 'The Festival of the dead.' It is an ancient idea that the liberation, or the holiday, of lost souls, took place during the last five days of the year: that, then, the purified souls went to Paradise, but that the unpurified had to return to Dutsakh. One of the religious books of the Parsees contains the following passage; 'During these five days, Ormuzd empties hell. The imprisoned souls that have paid penance and are sorry for their sins shall be freed from Ahriman's torments, and they shall receive a heavenly nature. All the rest must return to Dutsakh.' It is highly probable that the Catholic Church, which borrowed so much from 'the heathen,' received the doctrine of Purgatory by way of Persia. The ancient 'heathen,' more humane in many respects than some modern Christians, held that the underworld was graded according to the deserts of its dusky or brilliant inhabitants. Tartarus was there with its purging fires; Elysium, with its delightful fields, and a place of purifying for the unclean. Somewhere, too, on the confines of Tartarus, children were detained. The Romish Church closely followed this scheme; and Purgatory was one result.

For our own part, we have no objection. The crudest Purgatory is better than the most orthodox Hell, by so much as a chance of purification and rescue is more humane and just than hopeless misery and eternal doom. Many Protestants have seen this, and have almost envied the Romanist his more merciful belief. Milner, in his 'End of religious controversy,' very justly said:—

Will our just and merciful Judge make no distinction in guiltiness? Will he condemn to the same eternal punishment the poor child who has died in the guilt of a lie to excuse, and the abandoned wretch who has died in the act of murdering his father? . . . God will render to every man according to his deeds. The evident consequence of this is, that there are some venial or pardonable sins, for the expiation of which, as well as for the temporary punishment due to other sins, a place of temporary punishment is provided in the next life, where, however, the souls detained may be relieved by the prayers, alms, and sacrifices of the faithful here on earth. O, how consoling are the belief and practice of Catholics in this matter, compared with those of Protestants!

The Gospel of Nicodemus shows strong traces of belief in Purgatory, in the early church. Some of 'the Fathers' laid great stress upon the descent of Christ into Hades, and his delivering of certain of its captives. They can hardly be blamed who infer that what happened once may happen again. Of course, the very remarkable passage in the first Epistle of Peter is greatly to the point here:—'Christ suffered for our sins, being put to death in the flesh, but made alive in the spirit, in which also he went and preached unto the spirits in prison who aforetime were disobedient.' But what is the use of preaching to sinners in Hades if they cannot repent and rise to the higher life? As a matter of fact, however, it has always been held that they *did* rise to the higher life.

In the 'Confessions' of St. Augustine, there are clear indications of deliberate prayer for the pardon of his deceased mother, and of sacrificial remembrance of her at the Altar. And that brings us to the notable fact that belief in Purgatory and prayers for the dead go very much together. The Council of Trent plainly declared that 'there is a purgatory, and the souls detained there are helped by the prayers of the faithful, and especially by the acceptable sacrifice of the altar.' The first Liturgy of the Established Church had its prayer for the dead, 'that God would grant them mercy.'

Why not? If prayer can avail for anyone here, why not for those who have passed on? One might indeed argue that the value of prayer would increase when offered for those who had found out the great secret and who had arrived at the sources of knowledge, conviction, love and power. From another point of view, prayer for the departed seems specially natural and beautiful. While our friends are with us here, they seem to be in our keeping, or to be within swift reach of our help: but when they go away from us we feel moved to commend them to God in proportion to their distance from us or the improbability of their return. Why should that natural prompting cease because that departure has been into spirit-life?

But, to return to the subject of a Rational Purgatory. Dr. Paley, in his sober and enlightened way, said:—

Being damned does not imply any fixed degree of evil. . . . All men will be ultimately happy, when punishment has done its work in reforming principles and conduct. . . . Who can bear the thought of dwelling in everlasting torments? The mind of man seeks for some resource: it finds only one; in conceiving that some temporary punishment after death may purify the soul from its moral pollutions, and make it at last acceptable even to a Deity infinitely pure.

Of course, the idea of a Purgatory can easily be perverted and directed into polluted channels. And, as a matter of fact, it has been so perverted. That perversion occurred in the tenth Century, with the degradation of so many good things by Christians who knew not Christ: and it culminated in the impudent trafficking in Indulgences which struck out from the honest German heart the Protestant Reformation. But the thought at the basis of the idea is reasonable and scientific, just and merciful:—reasonable and scientific because it recognises realities and bases itself upon that stern but reasonable law, 'Whatsoever a man soweth, that shall he also reap': just, because no arbitrary wrath, no crude inequality of common doom, irrespective of desert or degree of guilt, intrudes upon the supreme verdicts based upon facts: and merciful because it gives to every one a chance of learning, repenting and rising. And surely that which is reasonable and scientific, just and merciful, must, in the best sense, be religious too.

Anyhow, this conception of a Rational Purgatory might furnish to many burdened and belated Protestants a sufficient way of escape from their harsh and really irreligious doctrine of a hopeless because eternal Hell.

IMMORTALITY HERE.

Students of the progress of human thought know that when some new conception of the reality of things is arising in the world, it often pushes on people to take up a new social or political movement long before the new thought that is the fountain head of that movement is clearly perceived by its own devotees. This is because when a wrong conception has long dominated the minds of the human race, the new conception does not appeal at first with the same clearness as it does subsequently, when its sun has completely risen to illuminate the whole field of controversy.

The historian Green has shown this to be the case with the idea of the right of individual liberty of thought. The revolutions fighting against the inquisitorial tyranny of Church and State did not see this idea at first so clearly as modern generations do.

A similar crisis is now taking place in the revolutionary army of thought in which Modern Spiritualism now occupies a pioneer post. There is an idea at the fountain head of Spiritualism, which the vast majority of professed Spiritualists even yet do not clearly see. It is, that when we 'die' we still may have a material body, although, of course, of a more etherealised nature, and consequently may still inhabit the same regions of ethereal space.

The human race has been permeated with the false notion that 'death' means translation to some distant point of space called heaven or hell, and also implies that personal consciousness loses, for a time, at any rate, a body to work with. Consequently the new idea stated above is at present but dimly perceived in its full consequence, although it is impelling the devotees of spiritualistic work.

The controversy, therefore, between Mr. Arthur Lovell and myself becomes invested with the importance of clearing the light on this subject. He proclaims that it is right and desirable to prolong life definitely on this earth in the gross material body which Shakespeare called 'this muddy vesture of decay.' I maintain that while admitting the advantage of keeping this vesture as perfect as we can, as long as we are in it, we should also prepare on this plane another vesture to put on in due time, viz., the etherealised material body which we inhabit as spirits, and, when we have it thoroughly ready, not to care about the old suit.

Mr. Lovell retorts that if I or any other human being were to take the trouble to keep our present suits on for the next three hundred years, humanity would gain by having, on the physical plane, incarnate spirits of mature experience and developed wisdom, and begs me to answer this argument.

I reply that if I were to give up this present physical body I should still be in the same regions of space, in the midst of humanity as before, only in a dress suit—an etherealised material body—instead of in a working suit, this gross physical body. No doubt my personality would be changed by the change of dress, but my individuality would be the same, and humanity on this plane would not necessarily lose the benefit of my experience and wisdom for the next three hundred years, as I might elect to go on working amongst them. Plato has given up his gross physical body, but I trust is still giving humanity the benefit of his experience. True, having given up the physical, I cannot so easily converse with human beings who are confined to a gross physical body, and who have no spirit body wherewith to come and talk to me in my new room or country house. With such I should generally communicate by telepathy, but, if need be, I could still rehabilitate myself for the special occasion in my old clothes by a certain process, with the magnetic aura that intervenes between ethereal and physical matter, which enables a departed one to degrade his ethereal vibrations down to the grade of physical atoms. Jesus lost his physical body on the cross, but he took on for a time a physical dress in order to converse with his disciples, and similarly now in Spiritualism other departed ones are showing us the same possibility.

Of what advantage, then, is it always to keep on this present physical suit if at any time we can telephone to the workers on the physical plane or put on another physical suit for the moment? As regards the position of Heaven in space, it is beside this present discussion, as I admit, equally with Mr. Lovell, that Heaven is inside as well as outside of us, and that the space in which we live and move and have our being is as much bounded by our momentary state of consciousness on the one side as it is by the momentary environment of our body on the other.

F. W. THURSTAN, M.A.

'THE TRUTH ABOUT MENTAL SCIENCE.'

ADDRESS BY MR. W. J. COLVILLE.

On Friday evening, the 3rd inst., a meeting of the Members and Associates of the London Spiritualist Alliance was held in the French Drawing Room, St. James's Hall, when Mr. W. J. Colville delivered an address entitled: 'The Truth about Mental Science.'

In the absence of the President, Mr. E. Dawson Rogers, the chair was taken by Dr. G. Wyld. There was a large attendance.

THE CHAIRMAN, in the course of some introductory remarks, said that about twenty years ago he and a distinguished relative of his, the late Professor Blackie, went to hear an address by Mr. Colville on 'The Religions of the World.' Mr. Colville spoke for an hour with extraordinary fluency, and at the conclusion of his discourse, Professor Blackie said: 'That young man has all the wisdom of Plato and all the eloquence of Gladstone.' He (the Chairman) was happy to be able to introduce Mr. Colville under the auspices of that encomium. (Applause.)

MR. COLVILLE then addressed the audience. Referring to the remarks just previously offered by the Chairman, he said that the subject to be considered that evening was one that required not only the wisdom and eloquence of Plato and Gladstone, but also of Cicero and Demosthenes and all the greatest sages and orators the world had known. He did not, however, expect to be able to deal with the subject profoundly or eloquently, but simply conversationally. As they were aware, he had just come from the United States, having been only a few weeks previously in the City of New York, where, at the present time, the interest in everything in regard to mental science or suggestive therapeutics was extraordinarily great.

Mental Science signified the knowledge of how mind might and did control matter. Many people considered that the old term 'metaphysics' was obsolete. While he was lecturing in Pennsylvania he had been accosted by a doctor who was amongst the audience, and who had objected to his (the lecturer's) use of the word 'metaphysics' on the ground that it did not deal with facts. He had replied by asking whether it was not possible that the word 'metaphysical' meant 'beyond the physical,' and, interpreted in its broadest sense, simply denoted 'super-terrestrial'—a word which no one objected to.

Referring next to the three fundamental ideas upon which Christian Science was reputed to be based, viz.:—(1) That God is principle, not person; (2) that there is neither life, substance, nor intelligence in matter; and (3) that 'all is mind, there is no matter,' the lecturer said that these expressions of belief might appear contradictory, and he was not at all prepared to vouch for them, preferring himself to put the propositions differently, thus:—

- (1) God is principle revealed through personality.
- (2) There is neither life, substance, nor intelligence *per se*, except in pure spirit; and that
- (3) While all *is* mind, all *is* spirit, matter exists as a phenomenal manifestation of spirit.

Thus when we spoke of the power of mind over matter we were certainly not denying the existence of matter. He might, for instance, determine that he would destroy some material object, say, for example, the wine glass on the table in front of him. This he could accomplish to the extent that the wine glass would exist no longer as a wine glass—but every atom of it would continue in the universe. Man had no power to create or destroy an atom; he could neither add anything to nor subtract anything from the sum of universal energy. He could simply change the conditions under which it existed. The poet Pope in his famous line, 'Whatever is is right,' had finely distinguished between *esse*, to be, and *cristere*, to exist. Whatever *is* is right, whatever *is* is good. Yet in our music we had discords as well as harmonies, but the discords could be overcome. We did not have discords in our music because of the seven notes in the scale or because there were sharps, flats, naturals, and accidentals. Similarly, on turning to chemistry they found there were some sixty-four primaries known to modern science. For any wrong or mischief wrought by chemistry they must blame the manner in which

those primaries were compounded and not the primaries themselves. The lesson to be learned was how to combine them so that there should be order in place of disorder, harmony in place of inharmony, cosmos instead of chaos. That was the foundation-stone upon which alone the Temple of Divine Science could be erected.

It had been frequently said, 'You cannot alter human nature.' Certainly you could not, but you could educate human beings. You could not alter human nature because you could not make a human being other than a human being; but it was not altering human nature to introduce harmony into human affairs.

The prophet Micah had told how in future ages the nations should beat their swords into ploughshares and their spears into pruning hooks, and thus by a beautiful symbol had illustrated the great principle of transmutation or regeneration. The same piece of steel which formed the sword or the spear was to be transformed into the ploughshare or the pruning hook. It was steel in the one case and in the other. Thus in life as a whole should we find out how to take the elements of strife, trouble, and misery and transmute them into shapes of peace, harmony and happiness.

Another frequent statement they heard was 'You must take people as you find them.' That was self-evident, because you cannot take people as you do not find them! Such a statement embodies a simple truism. People made axiomatic statements of this kind, and upon such indubitable assertions built up a structure altogether pessimistic. The work of the optimist was to accept such axioms and to build thereon a fabric of spiritual truth and beauty. To demonstrate the possibility of accomplishing such a work was the function of Mental Science—to show that all things in themselves were good, and that all could be so employed that their goodness could be made manifest.

It would be no difficult task if one were familiar with all the sacred books of the world, to turn from scripture to scripture, and to prove that the seers and prophets of the world have always been the healers of the people. The priests who have had to do with rites, ceremonies, and ordinances have seldom possessed or exercised any healing power, but the prophets and seers, prophetesses and seeresses—women equally with men—who have been truly inspired and illumined, have always in some measure resembled Elijah and Elisha and the Apostles. All through the history of the Christian Church we had been told of great souls who had done good works in healing the sick. Sometimes their work had been attributed to magnetism, electricity, or electro-magnetism, and sometimes—as was the case with some very learned Frenchmen—animal magnetism has been discarded as an explanation, and all the powers have been referred to imagination.

'Imagination' was a very good word, but it needed definition. Like another word 'coincidence,' the word 'imagination' was one behind which ignorance was wont to conceal itself. Even if the theory of 'imagination' were correct the word might be full of deep meaning and susceptible of great interpretations.

What was meant by 'imagination' in Mental Science? It meant mental imaging—the mental picture seen with the inward eye. It meant that they could hold before themselves in darkness magnificent pictures, and that such imaginary tableaux could exercise a healing and beneficial influence. They had learnt in these days to appreciate the power of thought, the power of silent suggestion. They had, therefore, the key to the great mystery in prayer—no matter whether the highest aspiration or the lowest ambition, no matter whether a spiritual longing for the highest good or simply a mental demand for something to gratify the fancy of the passing hour. Men were continually making mental pictures, ideal suggestions. As a certain writer (Henry Wood) phrased it, 'We are influenced by means of ideal suggestions through mental photography.' We were, in fact, constantly forming mental images, and this wonderful imaging faculty was our imagination.

Professor Tyndall and other scientists had spoken of the scientific imagination and the great value of the imagination in scientific research. Without imagination there could be no poetry, no romance, no sculpture, no noble literature. Without imagination there could be only the coarsest and

most vulgar realism. Imagination was the means of communion with the unseen universe; our imagination was the bond of union with the unseen spheres, from the highest to the lowest, from divine to diabolical. When Shakespeare said, 'There is nothing either good or bad but thinking makes it so,' the great bard put into the mouth of his character a sentiment that might be understood to mean that things were either good or bad according to our opinion of them; but if we took a profounder view of the Shakespearean thought, it became manifest that the meaning was that what we think about things will affect us, not necessarily the things, and that the things we are constantly bringing into existence are materialisations of our own thoughts.

Every work of art existed first in the thought of the artist. There must always be the creative thought, the mental forestalling. There must always be the imagination of that which is to come but has not yet made its appearance, and as we thought so we built, so we wrote, spoke, painted, or played. Our thoughts were continually embodying themselves in our own organisms before they could be further embodied in existences external to those organisms. A man's thoughts influenced every drop of blood in every vein and every artery in his body. Professor Elmer Gates had recently published his discovery that a person's condition, mentally and physically, may be scientifically determined by an analysis of the perspiration. We are continually acting by our thoughts, feelings, and emotions, sub-consciously, consciously, and super-consciously, on our own organisms—continually influencing the organism knowingly and unknowingly. So when the Mental Scientist appears he says: 'We cannot alter the law, cannot change the course of Nature; but we can find out what effects spring naturally and inevitably from certain causes,' and as this relationship between cause and effect is absolutely unchanging, no one can cause the effect to be other than it must be. The relation between cause and effect is absolutely unchangeable, and in the acceptance of that truth lay the foundation of predestination or fore-ordination, in a sense, however, which had nothing to do with anybody's private fate. We had no need to go to the East to discover the foundation for the theosophic doctrine of Karma, as the entire world of science declares it.

Were some phenomenal wonder to take place to-day we could safely say the law of Nature had been fulfilled, and the order of the universe had been in no sense interfered with. Yet who knew all about the laws of Nature? It was a very trite saying that the order of Nature was never altered. There was room in the universe for miracles without limit, because there was so much to be known that we did not know. So he (the lecturer) took the position that nothing was impossible except mathematical absurdity.

In regard to the question of healing power, it was necessary to rid the mind of all geographical ideas on the subject. The healers of old did not possess their power because they lived in Judæa or Galilee, or by the banks of the Ganges or Euphrates. Place and time mattered nothing; conditions were everything. God, who was no respecter of persons, was yet infinitely respectful of conditions. Healing power depended upon the question of our spiritual unfoldment and as all men possessed the divine within them, so they all possessed the power to heal, and all could unfold it in some degree. Spiritual Science was, therefore, aristocratic and democratic, but never plutocratic. It was aristocratic in the sense that it taught that special power belonged to the aristocracy of the spirit, and it was democratic because it affirmed that aristocracy was continually being recruited from the ranks of the common people.

It was an interesting fact that all the different schools of Mental Science in America were each claiming superiority over the others, yet each did about equally good work. In all these schools, professing as they did different forms of faith and practice—Christian Scientists, Mental Scientists, metaphysical healers—cures were wrought, and at the same time there were the usual quota of partial successes and also partial and complete failures in all of them without distinction, showing that the healing power was a purely natural gift and spiritual endowment, independent of creed and doctrine.

It was a misconception to suppose that mental healers undertook to heal physical diseases by mental methods.

What they undertook was to cure mental disorders by mental methods. They taught that mental disorders produced physical disorders. If, for instance, a patient was made ill by grief and unhappiness then the healer must be the one who could put the patient in the way of becoming happy, because without happiness there could be no health.

'We have nothing to say,' continued the speaker, 'against surgeons and medical men, but we do say that if the physicians and the surgeons do all that people claim for them, there will still remain an immense number of cases for the mental healers; and for ourselves, we should like to see all the metaphysical practitioners of all the schools take all those cases which have been given up as hopeless by the medical practitioners, and those which cannot be helped in any physical way, and let them be shown that there is a balm in the metaphysical Gilead of to-day. There are many cases which cannot be healed by a lower power which can be healed by a higher one, and if the spiritual power be conceived of as transcending all physical ability—if this spiritual power is super-terrestrial or metaphysical, let it come in and do its work when all other agencies fail. If there be a spiritual realm, and if that spiritual realm is in us as truly as we are in it, and we have but to discover the spiritual reality of our own being, then the spiritual scientist is the one who, acknowledging this spiritual power within, finds in his own spiritual inheritance the link which binds him in perfect union with kindred spiritual agencies without. It is the perfect blending of that which is within with that which is without which constitutes healing. We know that our worthy chairman is thoroughly conversant with the mysteries of mysticism. We know he is aware of the great work done by people who have lived pure and saintly lives, and is it not a noteworthy fact that everywhere people have been regarded as saints because they have been able to heal the sick, and they healed the sick in proportion to their sanctity?'

Dealing with another aspect of Mental Science, Mr. Colville said: 'It is written in the book of Job, "The thing that I feared has come upon me." If we could get rid of fear—fear of sickness, fear of misfortune, fear of sin, fear of death—the world would be very near the condition of perfect harmony.'

The concluding portion of the address was devoted to a consideration of the moral aspects of Mental Science and to the place of suggestion as a therapeutic agent.

The mental healers of to-day, the lecturer claimed, were moral regenerators. Mental healers were found in the Temperance movement and in the Social Purity movement. Many people had no desire to go astray, and when they were made to understand that there was no need for them to go down when they wished to go up, when an appeal was made to the highest and best within them, the results often testified to the truth of the underlying principles of Mental Science.

Dealing with the power of suggestion the speaker said: 'People have heard so much about evil. It is time they heard something more about good. If you give your fellows a reputation to live up to, instead of to live down to, you will help them upwards. If we undertake to tell people how good they are within, how much of real purity, real kindness, how much of humanity, love of honesty, and love of nobility they possess, it is wonderful how great a work we may do. And there is another thought we will give you in closing. When we give mental treatment we never treat people for disease. You know that we always out-grow an old conventional fallacy very slowly. You hear of treating people for deafness, blindness, asthma, catarrh, and so on. How will you treat a person for hearing, for clear sight, for uninterrupted breathing, for perfect health, for strength, virtue, courage, and everything that is good and beautiful? The whole healing philosophy is summed up in one text, "Whatever things are excellent and of good report, think of these things."

'You wish to be well? I will give you the word "Health." Keep on repeating it like a parrot or a phonograph, and, if you like, have it written in gold letters and hung on your wall—the word "Health." Look at it every day, let it stare you in the face the first thing in the morning and the last thing at night, and it will suggest health.'

In similar fashion the lecturer took the words 'Strength,' 'Rest,' and 'Peace' as illustrating this phase of suggestive therapeutics, recommending that in each case the word chosen as expressing a need should be displayed in illuminated letters on the wall of the patient's room, so that the mind should dwell upon it. 'You must know what you want, and centre your mind upon it, always insisting upon the affirmative rather than the negative.'

The concluding thought had reference to the presence and help of the unseen spiritual beings in the healing processes of Mental Science: 'You are joint workers and co-operators with the spirit friends, your arisen angels of the household, and all the great and holy ones whom you love and upon whose noble lives you delight to dwell; and, as Lucy Larcom puts it in her "Hand in Hand with Angels": "The chain reaches from the lowest to the highest, and there is no limit to spiritual fellowship and to union with the Divine."' (Applause.)

THE CHAIRMAN, who passed a high encomium upon the lecture, said that he entirely agreed with the statements made by the lecturer. It was interesting to notice the great change which had passed over the practice of medicine of late years. It seemed to be progressing from the material to the transcendental. The old heroic methods of treatment—cupping, blistering, and cautery—had given way to gentler and more refined practices. He deprecated a tendency on the part of certain Christian Scientists to say that their healing processes were independent of hygienic methods. How any Christian Scientist or other faith-healer could throw discredit on the laws of hygiene, he could not understand. Another point upon which he wished to remark was the money element. A doctor who was a materialist naturally expected a material reward, but in the case of a lady healer who professed to believe there was no such thing as matter, it was difficult to understand why she should demand a guinea for her services! Referring to the Scriptural instance of the woman who touched the hem of Jesus Christ's robe and was made whole, the Chairman said they could not conceive of Christ asking a reward for His services.

DR. MILLS, as representing the faith-healing fraternity, said they were teaching a principle that could be demonstrated just as easily and just as surely as the principle of numbers. It was the inner life principle, without which man could not be, but it was nearer related to man's mind than to his body. The mind was the instrument of man's inborn consciousness, and it was in this consciousness that the great infinite life principle was found. They had faith in that principle. It was always with them and never failed them, although they might fail in receiving or applying its possibilities. With regard to the money question, they had to conform to modern methods and ideas. Beggars were not popular. It was not popular amongst civilised people to give to religious teachers going about with shell and staff. There were hundreds of their people doing a noble work, who took money because they knew that in the present state of popular ideas it was the only way they could approach people or do any good.

MR. E. W. WALLIS then proposed a vote of thanks to the lecturer, and, in course of some eloquent remarks, extended to him a fraternal welcome and the hearty good wishes of the London friends. He paid a high tribute to the character of the address to which they had listened. It was an address which enshrined the noblest teachings, the greatest thoughts, and the purest gems of philosophy.

MR. J. J. MORSE seconded the resolution and referred to his personal knowledge of the speaker of the evening, whom he had followed literally from New York to San Francisco. He added a high commendation of Mr. Colville's work and methods.

MR. COLVILLE, in replying to the vote, which was carried unanimously, said he would like to connect the present with the past by resuming a function which was performed on former occasions by giving an impromptu poem. Subjects having been suggested by the audience, viz., 'Man's Duty towards the Dumb Animals,' 'The Spiritual Healer,' 'Truth' and 'The New Century,' Mr. Colville delivered a remarkable impromptu poem, in the course of which all the above themes were introduced and dealt with in poetical phraseology. The proceedings then terminated.

M. CAMILLE FLAMMARION.

An article has appeared in the 'Psychische Studien,' contributed by Dr. Maier, the Editor, under the heading, 'New Explanations from Camille Flammarion,' and although some of these 'explanations' have already appeared in 'LIGHT,' I think the following more detailed statement by the great astronomer will be of interest, in view of the fact that it has been often alleged of late that he had abjured Spiritualism and now attributed all his experiences to Animism or to the action of his subliminal self. Dr. Maier quotes a communication in the 'Revue des Revues' in which M. Flammarion says:—

'A number of Parisian journals, such as "Débats," "Eclair," "Figaro," "Gaulois," &c., as well as many provincial and foreign publications, assert that I have triumphantly separated myself from the Spiritists, and indeed that I have written a letter, in which I recant everything I have said in my former works on this subject, and that I now say that there is not one spark of truth in my inquiries into psychic matters.

'This notice in the French and foreign papers is founded upon an erroneous idea. *I have retracted not one single word I have ever written.* Isolated sentences and paragraphs have been extracted from my earlier writings, and only detached extracts have been taken from my work 'The Unknown,' shortly to be published, in which I am trying to give a scientific analysis of all these phenomena. They ought to have waited till this book was published before pronouncing judgment upon the questions discussed.'

Then follows a long paragraph dealing with the same subject, which I need not translate; but I think the following is important, as it refers to the narratives of spirit appearances and messages from the dead—forty-five in number—of which some specimens were reproduced in the 'Uebersinnliche Welt,' for October, and translated for 'LIGHT.' M. Flammarion says:—

'A certain number of these facts may be ascribed to hallucination, but not all. For instance, if an apparition shows itself in a costume in which the observer never saw it, but which it was proved the deceased person was in the habit of wearing—such a fact cannot well be attributed to hallucination or auto-suggestion. If a dead person begs you to pay a debt for him of which you know nothing, neither of these theories can be imagined. If a phantom is reflected in a looking-glass, or leaves some impression on an article of furniture, its objective existence can scarcely be doubted. Likewise when several persons witness its appearance and see and hear it, it is very difficult to imagine this to be the effect of collective hallucination. The photographs of phantoms are especially valuable proofs, when great pains are taken to verify the likeness afterwards, and their authenticity is undoubtedly established. A child of four or five years old who sees an apparition can scarcely be suspected of being deceived by its imagination. A phantom which leads a number of persons to the scene where a crime has been committed can, likewise, scarcely be attributed to hallucination; and the person who spends the night in a room, and there sees and afterwards describes a being of whom he had never heard, but whose appearance corresponds exactly with that of a dead person formerly occupying that room, must be the subject of an extraordinary experience if this event were simply a hallucination of the visual organs.

'It is true that observations of such a kind have not the authority of mathematical proof or of experiments in physics or chemistry. More or less "human" elements must be weighed and considered. But to declare that imaginary perceptions of a "sick brain" were the cause of them is to commit a manifest error; the more so as such apparitions are not in general the result of previous spirit manifestations, but for the most part happen spontaneously and suddenly and to the great astonishment of the witnesses.'

This is all very good common-sense, and not in the least in the direction of 'Animism.'

M. T.

THIS, said by Tennyson, is worth remembering: 'Spiritualism must not be judged by its quacks. . . . I do not see why its central truth is untenable. If we would think about this truth, it would become very natural and reasonable to us. Why should those who have gone before not surround and minister to us, as legions of angels surrounded and ministered to our Lord?'—'The Coming Day.'

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street, E.

CLAIRVOYANCE—NUTS TO CRACK!

I observe that your very able correspondent 'Quæstor Vitæ' is contributing to your pages some valuable thoughts on the subject of dreams. Here are some problems which I cannot solve with satisfaction to myself—some 'nuts' which I cannot crack. Will 'Quæstor Vitæ' or some other intelligent friend kindly help me?

While an ordinary mortal has, in his dreams, the sensation of *seeing*, I believe it is generally agreed amongst psychologists that a man who has been *born blind*, in other words, has never known what physical sight is, does not and cannot see in his dreams. He may have the sensation of hearing but not of seeing. Is this so? And if so, why so?

Again—We have heard of blind persons who are good clairvoyants—who see, that is, with some *other* eyes than the physical eyes; and yet I do not think we have ever heard of persons who can see with these 'other' eyes if they have never seen with their physical eyes, in other words, have been *born blind*. Must we infer that there can be no spiritual sight where there has been no experience of natural or physical sight? Is this so? And if so, why so?

There may be a satisfactory solution to these problems, but at present I have failed to see my way through them, and for want of an efficient guide I am still groping

IN THE DARK.

A DECLARATION OF PRINCIPLES.

At the Seventh Annual Convention of the National Spiritualists' Association of America, the delegates, from nearly thirty States, by a vote of more than three to one, adopted the following declaration of principles:—

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature, physical and spiritual, are the expressions of Infinite Intelligence.
3. We affirm that a correct understanding of such expressions, and living in accordance therewith, constitute the true religion.
4. We affirm that the existence and personal identity of the individual continues after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule, 'Whatsoever ye would that others should do unto you, do ye even so unto them.'

Very little exception can be taken to these statements provided that they are not used as tests of membership. As 'pious opinions' with which Spiritualists concur in the main they may stand for the present, but they cannot be regarded as final or authoritative. Let the door be kept open for growth.

AS SPIRITS SEE US.

Miss Lilian Whiting has been relating some of her psychical experiences to an 'interviewer' in the 'Coming Age,' and among other incidents we find the following interesting passages:—

'My dear friend, Miss Field, once said to me, "Lilian, you—all of you—in your world seem to me to be stupid. You seem like persons who are blind and deaf and dumb, for I stand by you and you do not see me; I speak to you and you do not hear me, and as you do not hear you do not reply."

"How do we look to you?" I questioned. "When you see us, what do you see?"

"I see the spiritual body," she replied, "and the physical body as a dark shadow surrounding it."

'At another time she told me that this shadow was more or less dark or dense, according to the degree of the spirituality of life on the part of the person—that one who lived nobly and prayerfully, with high purpose and generous thought, had thereby a far lighter and clearer physical body or "shadow" surrounding the real (or the psychic) body, and, conversely, to live on a low plane made this surrounding shadow dense and gloomy.

'There can be little doubt that humanity is pressing onward with an accelerated ratio of development into the finer perceptions and the clearer knowledge of the nature of life considered as spiritual evolution.'

MEDIUMSHIP.

The American National Association, at its seventh Convention, recently held in Chicago, adopted the following important resolution in regard to mediumship and the elimination of fraudulent pretences from the movement. We wish them every success in their laudable endeavour :—

Resolved, That we hold that true mediumship is the foundation of our spiritual temple, and all attacks made upon our genuine mediums strike at the very foundation of our philosophy ; at the same time we denounce in the strongest terms possible all attempts to deceive the public by simulating the various forms of genuine spirit manifestation, either by those who have more or less of psychic power or by those who are simply fakirs, fortune-tellers, and persons utterly devoid of any moral principle that ought to govern human actions ; and we pledge ourselves to do all in our power to eliminate the fraudulent and pretended mediumship from our ranks.

Commenting upon the above the Editor of the 'Banner of Light' says :—

The fraud question was dealt with in a thoroughly statesmanlike and perfectly satisfactory manner. The most credulous Spiritualist, unless he be a cynic, can find no fault with the stand taken by the Association. Indiscriminate attacks upon mediums were deplored and condemned, while the wholesale endorsement of fraud and charlatanry was denounced. The Convention took a firm stand for honest mediumship, and expressed the utmost regret that there should be those who, while possessing genuine powers, would prostitute them to base and ignoble purposes. This seems to us to be the true position for the Convention to take, and we rejoice in its firm, dignified and courageous utterances.

LIFE IN DEATH.

Sound the dull note,
O thou drummer of death,
With a thud, like a corpse
That is bounding from crag
Unto crag, from a height,
To a bottomless pit of decay.

He is gone ! And no more
Will his heart, as of yore,
Beat the note of delight,
Which is lost in the night.

Music, I hear !
Though an echo, it strikes
On these time-batter'd shores,
From a crystalline sphere :—
The music of old !
For death is the birth of a life !

He has come within sight
Of a purer delight,
And I know the refrain
Which is tuning again ;
For my whole being throbs :
And the old-world sobs,
For a shackle of clay
With its discords to-day,
Will resolve in a psalm
Of celestial calm,
And a peace that is born of God.

COLIN McALPIN.

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

'Psychic Philosophy.'

SIR,—Will you allow me to express my thanks to 'E.D.G.' for his letter in 'LIGHT,' of November 4th ? The little book represents to me a working philosophy of life, which, while making no claim to completeness or dogmatic finality, can yet reconcile the facts of physical and natural science with that practical Spiritualism which sees everywhere the proof that soul is ever the Forming Power, and spirit the Directing Will, in the complex phenomena of the world, not by arbitrary volition but by inherent law. V. C. DESERTIS.

The Philosophy of Life.

SIR,—The vigorous language used by Mr. Herbert Burrows in his recent lecture on Spiritualism and Theosophy, as recorded in 'LIGHT,' raises many questions in the minds

of thoughtful students concerning the principles which form the bases of these respective systems of thought, and how far they are in accord with true science and philosophy.

Without entering on a discussion as to the respective merits of the two systems, I fully endorse the statement made by Mr. Page Hopps, viz., that a knowledge of the philosophy of life is indispensable to Spiritualists. After the phenomena of Spiritualism have been witnessed and an endeavour has been made to gain some knowledge of the laws which govern their production, the thoughtful student goes further, and he finds that the *internal* aspect is needful to explain the why and the how, as well as the source of the subjective and objective phenomena that he comes in contact with ; and hence the philosophy must be dealt with. That there *is*, and must be, a true and harmonious philosophy cannot be questioned. To aid the student in this domain and quest I would call attention to a booklet, printed for private circulation, by Mr. Thomas Powers, entitled 'The Philosophy of Life.' It presents some twenty five theses, dealing with the all-absorbing subject of Life, and its manifestations, and more especially of the past, present, and future of the human spirit.

I am empowered to say that as the work was not printed for sale, anyone sufficiently interested in the subject can obtain a copy by sending his address and a halfpenny stamp to cover the postage, to Mr. T. Powers, 131, Great Clowes-street, Broughton, Manchester. WILLIAM OXLEY.

The Payment of Mediums.

SIR,—In a letter which I read in 'LIGHT' of September 9th, 1899, I find that a correspondent seems to be aggrieved that manifestations do not always occur when a medium is paid to sit in 'séance' ! It may, therefore, be desirable to bring to his notice the fact that as the manifestations are the work of spirits, it is idle to expect that mere payment of the medium will necessarily produce manifestations.

Kidderpore, Calcutta.

A. Y. KELSON.

The Appearance of Faces.

SIR,—The correspondence on clairvoyance, healing, &c., which has recently appeared in 'LIGHT,' is full of interest to me. Having from my youth used the healing power with a fair amount of success, it is interesting to note the general agreement of patients, as to their feelings, &c., as described by your correspondents, with my own. Patients have often felt better after being in my presence, and have even asked to sit in my chair, with the happy result of relief ; but this, of course, may be an effect of the mind on the body. When in full practice I could generally locate the part affected by passing my hand over the body, when a transfer of pain from the patient to my hand or arm has frequently taken place. At other times I was influenced or impressed to name the spot ; and again, at other times, I could describe their symptoms to perfect strangers, the information coming to me I cannot explain how.

But the chief object of my letter now is to place certain phenomena which I occasionally experience before your readers, trusting to get some explanation. It is the appearance of faces in different parts of the room, in different poses, positions, &c., after retiring to bed, and before going to sleep. Some look as if dead with their head on a pillow, some asleep, some looking directly at me, others in profile or three-quarter view.

I never see the whole body, but chiefly the head and shoulders. Most of the faces are unknown to me, and I do not remember seeing anyone who was living at the time. Sometimes these faces appear if I happen to rest in the day-time and close my eyes. Sometimes the eyes are indistinct, looking, so to speak, out of focus. I cannot command these phenomena, neither do they appear by request, but always come spontaneously. I am exceedingly temperate in my diet, and rarely touch alcoholic liquors. I am strong and healthy, and over sixty years of age, and for quite thirty years of my life I have been subject to this strange experience.

I shall be very glad to know if any of your readers have had a similar experience. J. F. YOUNG.

New-road, Llanelly, South Wales.

An Open Letter to Sir William Crookes, President of the British Association.

SIR,—In your last annual address to the British Association, you gave expression to a sentiment that inspires all Christendom with a new and brighter hope for the future achievements of science. In that address you said : 'I am compelled to reverse the apothegm of my predecessor (Professor Tyndall) and say that I find the promise and potency of all things in life, i.e., not in phenomena or matter.'

Now, in this squarely 'about-face command' of the great leader of the scientific world, the Christian philosopher rejoices ; for the following reasons, viz. :—

(a) It foreshadows the doom of Materialism among the leaders of the British Association for the Advancement of Science.

(b) It plainly admits that the past has erred in searching through the *visible* domain of material phenomena, in hope of thus reaching a true knowledge of Life-Itself; and that

(c) The man of science may now be inclined to reverently listen to the Creator's own explanation of life's problems; and thus obtain a *new* 'Principle' for his future investigations in science.

(d) This 'new Principia' of the Creator, for the scientist, has been found in the Holy Word, as explained hieroglyphically, by the Science of Correspondence; and, as it discloses a new method of scientific investigation, it is a method that will enable the student of science to look out upon Nature from the stand-point of Life-Itself; and to explore the realms of sense-phenomena with a clear understanding of the real relation of Life-Itself to all the phenomena of the material universe.

(e) As science has for these many ages been vainly trying to find out life by exploring its inverted images, designated phenomena, and the leader of the scientific world, to-day, confesses that that method of investigation has proved a failure, should not the Christian world rejoice when men of science turn from the 'things that are seen' to the invisible realms of Life-Itself; since this change of base will compel these modern magi to take God's Word as a 'lamp to their feet, and a light to their path,' in all future investigations of science?

The Ontological Society,* of Atlanta, Georgia, hereby offer you their cordial sympathy in your new departure, and respectfully request that you will keep them advised as to the lines of investigation in science that are now opening to you.

Hoping that, in the interest of popular education, you will pardon the liberty of thus publicly addressing you, and allow us to remain, honourable sir, with the highest esteem, yours truly,

(REV.) E. PAYSON WALTON,
General Agent of the Ontological Society,
Atlanta, Georgia.

SOCIETY WORK.

33, GROVE-LANE, CAMBERWELL, S.E.—On Sunday last, a most interesting address was given by the control of Mrs. Holgate from the words: 'Life is real, Life is earnest.' Descriptions were given by 'Blue Bell,' and clairvoyance, at the after-circle, by Mr. Lovett.—F.S.G.

73, BECKLOW-ROAD, SHEPHERDS BUSH, W.—An 'Open Meeting,' last Sunday, was rendered very successful by members and friends. A large public circle followed; good clairvoyance was given by Mrs. Watson. On Sunday next, Mr. Stebbins and Miss Morris, from Battersea Society.—M.E.C.

STONEBRIDGE HALL (OPPOSITE SOUTH TOTTENHAM STATION, M.R.).—On Sunday last Mr. Brenchley's address upon 'The Mission of Spiritualism' showed that there is no death, that we are our own saviours, and that good deeds make for righteousness. Next Sunday, at 7 p.m., Mrs. Brenchley will speak on 'Evil Spirits.'—B.R.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD-GREEN-ROAD, FINSBURY PARK.—On Sunday morning last the subject considered was 'Spirit Control.' In the evening, Mr. Willis (in the chair) read from 'LIGHT.' Mr. Jones spoke on 'Preparation,' followed by Messrs. Brooks, Hewitt, Chetwin, and Barnett. We were then favoured with an address, by the spirit-guides of Mrs. Jones, on 'True Spirit Communion,' and some helpful clairvoyance.—T. B.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. Alfred Peters, in dealing with 'Practical Spiritualism,' pointed out how helpful the teachings of the spirits are in man's daily life in this matter-of-fact world. After an earnest appeal to the audience to order their lives in accordance with spiritual teachings, Mr. Peters gave fourteen clairvoyant descriptions with his usual regard for detail. Twelve of these were immediately recognised, while the message accompanying one other was fully appreciated. Next Sunday an address will be given by Mr. H. A. Catter. On Monday, at Sigdon-road Board School, Mr. G. H. Bibbings will lecture (see advertisement).—O.H.

* This society is of the Panlogistic school; that is, it claims that the Bible, spiritually interpreted, supplies all requisite 'principia' for a new and positive philosophy; and has, on this side of the question, for its advocates, such hard-headed men as the following now deceased celebrities, viz.:—Judge Theophilus Parsons, Cambridge, Mass.; Hon. A. H. Stephens and Governor Herschel V. Johnson, of Georgia; Ralph Waldo Emerson, Hon. C. C. Borney, of Chicago (Father of the World's Congress of Religions); Professor Louis Agassiz; and, *instar omnium*, the late Henry James, of Cambridge, Mass.

MERTHYR SOCIETY OF SPIRITUALISTS, CENTRAL HALL, MERTHYR TYDFIL (WALES).—Mrs. Ellen Green, who has done good work in the district during the past week, again occupied our platform on Sunday and presented 'our truth' in a most acceptable manner. Her clairvoyance also proved successful. At Mrs. Green's request the audience sang an old Welsh hymn effectively. Next Sunday, Mr. J. J. Morse will deliver a trance address.—W.M.H.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The efficient services of Miss MacCreadie enable us to record another successful meeting on Sunday last, when the large audience evinced great interest in the clairvoyance. Eighteen descriptions out of twenty-three were recognised, three of these being remembered just as the meeting dispersed. As on previous occasions there were some striking evidences of the truth of spirit-return, the characteristic manner in which some spirit friends were described being most noticeable. Prior to the clairvoyance, Mr. W. T. Cooper (vice-president of the Marylebone Association) read an extract from 'Spirit Teachings' ('M.A., Oxon'), which was intently listened to and valued. Next Sunday, at 7 p.m., Mr. G. H. Bibbings will give a trance address on 'The "Too Much" of Theology, and the "Too Little" of Spiritualism.'—L.H.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last, a very good meeting was held and short addresses were given by Mrs. Boddington, Mr. Penfold, Mr. Boddington and Mr. Adams. Our Sunday morning discussions promise to become an important feature in our work. Many friends displayed great interest in Mr. Penfold's address on 'The Sons of God.' Mr. and Mrs. Boddington had a good meeting in Battersea Park, and on Clapham Common Mr. Adams successfully combated great opposition. On Sunday next, at 11.30 a.m., a public discussion; at 3 p.m., Lyceum; at 3.30 p.m., meetings in Battersea Park and on Clapham Common, weather permitting; at 7 p.m., a public meeting, Mr. Fielder will speak on 'Spiritual Interpretation'; Tuesday, at 6.30 p.m., Band of Hope; Saturday, at 8.30 p.m., a social evening for members and friends.—H. B.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—Mr. J. J. Morse, on Wednesday, 8th November, gave an address on 'Work and Life in the Spirit World,' which for vividness, perspicacity, fluency, and appropriate language must rank as unsurpassed even by any previous achievement of his own. The impression upon the audience was that of profound exaltation. Last Sunday our President, by way of corollary to the address by Mr. Morse, replied to various questions from the meeting, and in doing so, with ready fluency showed to what an extent his mind was stored with the knowledge of spiritual philosophy, and how much the latter was correlated to our present life. On Sunday next, at 7 p.m., Mrs. Boddington, from Battersea, will address our meeting; and on Wednesday, the 22nd inst., Mr. G. H. Bibbings will give a trance address on 'All-conquering Spiritualism.'—J.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—At the morning circle last Sunday the room was crowded by members and visitors who were seeking the truth. We were gratified to see a large number of strangers at our evening meeting, when our leader again read many striking texts from the Bible bearing upon the subject, 'Casting out Devils,' and his comments were much appreciated. His control then discoursed in a philosophical and practical manner, illuminating his facts and deductions by appropriate illustrations and truths, explaining the states of obsession and possession, the receptivity of mind to thoughts and the mode of their transmission. He held the earnest attention of his audience throughout. On Sunday morning next, at 11, a public circle will be held; doors closed at 11.15 prompt, when questions arising out of the above address will be gladly answered. At 6.30 p.m., Mr. W. E. Long's control will deliver an address upon 'The Prophets and Seers of the Bible.'—J.C.

VALUE OF GENUINE PHENOMENA.—We hold that one genuine phenomenon, no matter how simple it may be, is of the utmost value, and should be given space in the columns of the Spiritualist Press. Behind each phenomenon lies the field of psychic research, into which all honest thinkers are invited to enter. One tiny rap, if genuine, settles the question of life beyond the grave, hence is worth more than all the circus-tricks, sensationalisms, and questionable manifestations taken together. A simple message of truth is wonderful enough for every honest man and woman; hence its presentation will be more satisfactory to them than all the marvels offered by charlatans the world over. Spirit slate-writing, etherealisation, platform tests, &c., are demonstrated facts to-day, and are accepted as such by all well-informed persons. It is not progress, however, to go over the same ground each day by continually asking for a daily repetition of signs and wonders.—'Banner of Light.'